

# "I'm going to deliver a lot of Snowdrift Hogless Lard this Christmas"

That's the message (wireless) the Journal has just received from the old Saint Nick himself—

And for good reasons—for instance—

**Snowdrift Hogless Lard**—Is nature-grown in the fields of the Sunny South, and obviously much purer and a great deal healthier than the fat of the hog.

**Snowdrift Hogless Lard**—Is more economical than hog lard—goes farther—much farther—every time.

**Snowdrift Hogless Lard**—Has its purity and quality guaranteed. Every pound of it is made under United States Government inspection.

Recent demonstrations in Pensacola have proven the above points absolutely.

## The Southern Cotton Oil Company

New York.

Savannah.

Atlanta.

New Orleans.

Chicago.



## The Social and Industrial Order in The Light of the Teaching of Jesus

By Rev. Thos. M. Calloway

The social question, which involves the industrial order, is one of all-engrossing and all-engrossing interest. The social problems and industrial agitations of the day demand our profoundest thought, and our most careful consideration. No man has the right to stand aloof and say: "These things do not concern me."

In primitive states of society man was independent. He looked after his own business and provided or procured his own necessities and comforts, but the complex civilization of this age has made all men within its pale mutually dependent. While man is still an individual, he is also a part of one stupendous whole. We must recognize the solidarity of society as well as the individuality of man. In this day verily "no man liveth to himself." The interdependence in labor is an inevitable result of the progress of human society. This fact is forcefully illustrated by Mrs. Browning in the lines:

"I will employ  
Seven men they say to make a perfect pin;  
Who makes the head, content to miss the point.  
Who makes the point, content to leave the joint,  
And if a man should cry, 'I want a pin'  
And I must make it straightway, head and point,  
His wisdom is not worth the pin he wants.  
Seven men to a pin and not a man too much."

**Achievements of Modern Times.**  
We gaze in wonder at the extraordinary achievements of modern civilization, at the transformation of business methods, at the miracles of scientific discovery and invention, at the mighty combinations of political, financial and industrial forces, but in the midst of all this advancement may be detected "a burdening sense of social non-adjustment, a feeling of suspicion and distrust."

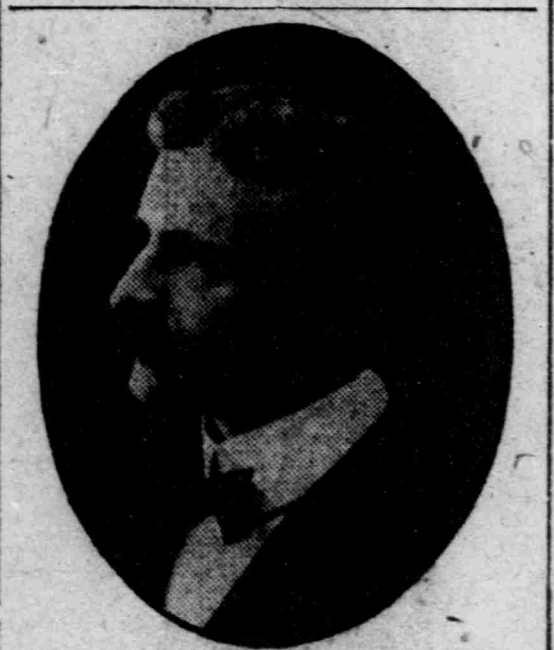
Capital seems to be arrayed against labor and labor against capital; the rich against the poor, and the poor against the rich; the employer looks with suspicion upon the employed and the employed distrusts the employer. In this country and throughout the world, strikes, lock-outs, boycotts and riots seem to be the order of the disorder of the day.

Confronted by such conditions in our social and industrial life, we may well ask: What would Jesus do? What would Jesus say?

In his life and teaching Jesus takes

a broad, comprehensive view of human society. As Emerson said of Socrates, Jesus "sees life steadily and sees it whole."

**Intricate Problems.**  
There were not such intricate so-



THOS. M. CALLOWAY.

cial and industrial problems when Jesus was upon earth as we have today, yet He enunciated principles that find their application to every condition of human life. Jesus was a man of deep sympathy. He was the true friend of the poor, the oppressed, the sufferer, the sinner. He revealed His mission as he read from the prophet: "The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To proclaim the acceptable year of the Lord."

His gospel is good news for all people who will receive it. He invited those who labored and were heavy laden to come unto him and find rest. He wept with those who were in sorrow, and rejoiced with those who were glad. But Jesus was sagacious as well as sympathetic. His feelings did not overcome or obscure his wisdom. With a wonderful tranquility he moved among men, as they were stirred with strife, or filled with sorrow, or embittered and aroused by seeming wrongs. He knew men—

their needs, their aspirations, their hopes, their despairs. No recluse nor ascetic was Jesus, but one who "lived in a world of social intimacies, problems and companionships." He associated with the most various social types—Pharisees, fishermen, tax-gatherers, beggars, Jews, Gentiles, rich and poor, saints and sinners.

**Love Purifies Society.**  
Now, what is the message he brings? What solution does he offer for life's problems?

With supreme wisdom and the sovereignty of a king, he takes old truths and gives to them a new emphasis and a new meaning. He sets forth love as the great leavening principle which is to purify and ennoble society. As an evidence of Jesus's interest in humanity, he reveals the two-fold message of the gospel, one-half of which is a social message: "Thou shalt love thy neighbor as thyself."

He likewise gives what is known as the "golden rule": "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

The spirit of the world is the spirit of strife, the spirit of Christianity is the spirit of service. The world lays emphasis upon competition, Jesus puts emphasis upon co-operation.

The true progress of social and industrial life will never come through strife and sharp competition, but in the application of the principle of love, in social bonds, through community of interests, through the spirit of brotherhood.

**Too Narrow a View.**

The trouble with many of the efforts at social and industrial reform is, that many take a too narrow and selfish view. Instead of doing unto others as you would that they should do unto you, it is, "do unto them as they would like to do unto you, and do it first."

Charles Reade wrote a very interesting novel entitled, "Put Yourself in His Place." The purpose of the book was to get forth the labor troubles of England of some years ago. The motto upon which the hero of the book acted under all circumstances, and the doctrine he ever proclaimed was: "Put yourself in his place." In the midst of strife and confusion and calumny and crime, he would quickly and calmly say: "Put yourself in his place."

In other words, get a different point of view from your own. Try to put yourself in your opponent's position

and see things through his eyes. If such could be done—and it can be—by corporations and industrial unions, by capital and labor, by employer and employee, much of the trouble now agitating human society would be settled permanently and settled right.

It has been suggested that the special peril of the modern social movement is its externalism. The panacea offered for social and industrial ills is in organizations, clubs, unions, corporations, mass meetings, majorities, social machinery.

Prof. Peabody, of Harvard University, in discussing the social question, says that "The creed of scientific socialism is frankly and aggressively external. Its programme has rarely a word to say of any change of character; it makes no appeal to the workman to cultivate prudence, self-restraint or patience. Even religion it itself," he further says, "runs grave risk of being institutionalized and externalized out of all self-recognition. Organization and ritual, ecclesiastical machinery, leagues, and associations—all these external methods have attained such terrific dimensions and importance that it has come to appear an elementary Christian duty for persons to become as Stevenson remarked, 'joiners', and it is even announced as one conspicuous mark of Christian progress that on a certain day, under an organized arrangement, some millions of associated believers will, in sixteen different languages, beseech the throne of grace."

And I may add, I have seen it stated that the time may soon come when mothers can only whip their children by constitution and by-laws.

If Jesus were here today I do not know whether he would have any direction to give or criticism to offer in regard to this marvelous development in organization. It seems to be an inevitable phase in the evolution of society, and is capable of grand possibilities.

Surely, though, Jesus would not be indifferent to such movements. He was no mystic. He was no mere theorist. His mission was not simply to divert attention from this world, and fix it on another, but his ministry was for this life as much as for the life to come. He taught his disciples to pray: "Thy kingdom come, Thy will be done in earth, as it is in Heaven."

**Composition of Organizations.**  
We may rest assured, however, that while Jesus would not suggest any methods as to organizations, there are some searching questions he would propound. What kind of men compose your organizations? What of the personality of the individuals in your corporations and your industrial unions? What are the motives prompting and moving these mighty forces? Are you organized for the purpose merely of making money, or producing better men? Are you organized upon the principle of service or of selfishness?

Jesus ever lays the emphasis upon character instead of conditions, upon personality rather than material profit. Before we can have a better social order, there must first be better men. The more perfect and complicated the machinery, the greater is the demand for trained, competent engineers; the more powerful the organization, whether it be capital or labor, whether it be material or spiritual forces, the more essential is it that there be wise, honest, cool, clear-headed and pure-hearted leaders. "There is no political alchemy," said Herbert Spencer, "by which you can get golden conduct out of leaden instincts."

We must learn indeed "that life develops from within." While much of social suffering may be traced to social maladjustment, we must not overlook the fact that much more is due to human sin.

Jesus would go to the heart of things. He would have none of your "whited sepulchres", none of your "pretences", none of your pious cant, but with piercing gaze, he would look upon the very center of your organizations, and upon the inner life of every individual.

Have corporations souls? Yes, they are composed of an aggregation of individual souls. Have social and industrial orders souls? Yes, they, too, are made up of the aggregation of the individual members, and each one of these, whether in the corporations or capitalists, or industrial unions, is responsible to God and his fellow-men.

Jesus holds before the world a high ideal, for the attainment of which he calls for more man rather than more men, for the making of life rather than the making of a living.

**To Realize Ideal.**  
This ideal will be realized when men become willing to put into practice the principles of Jesus, when they shall learn "to curb desire with in the bounds of the enough," and "to widen their means by narrowing their wants", when they shall learn: "To reverence their conscience as a king, and glory in redressing human wrongs."

Then as Schiller sings:  
"Thus linked the Master with the man  
Each in his rights can each revere."  
May each one be willing to contribute his part to the public weal, and so help bring about that blessed state of affairs:  
"When all men's good  
Shall be each man's rule  
And universal peace  
Lie like a shaft of light across the land,  
And like a lane of beams athwart the sea,  
Thro' all the circle of the golden east."

## GIFTS

**Christmas Hints For Santa Claus' Helpers—An Embroidered Pincushion—Dolly Sachet and Other Presents Easily Made.**

Any of the gifts pictured in this column may easily be made in an evening.

The pincushion shown is worked out in scrim and decorated with empire wreaths in shaded green ribbon. The sachet shown can easily be made out of a small dolly, which may be embroidered in any appropriate flower.



**MATERIALS REQUIRED.**  
A half yard of white linen scrim.  
One bolt of empire green, baby ribbon.  
One-half yard each of two lighter shades of ribbon.  
Two yards of chamois lace.

**EMBROIDERED PINCUSHION.**  
The sachet pads are held in place by baby ribbons harmonizing with the embroidery tints.

A party bag that is decidedly unique resembles in shape a Chinese lantern. Three yards of pompadour ribbon five inches wide were used in making it.

The ribbon was cut into six pieces of equal length, pointed at one end. The pointed ends were sewed together, forming the full bottom of the bag.

A casing of white satin ribbon an inch wide was sewed around the bag eight inches from the top.

Into the casing thus formed was run featherbone, then covered with fancy stitches of pink and green rope silk matching in shade the figures of the ribbon.

The bag was drawn in the usual way, having a frill two inches deep at the top which was faced with white silk.

The featherbone ring keeps the bag in shape, so that when it is opened all its contents are visible, which in itself is a boon to any one who has searched in an ordinary workbag for some elusive article that cannot be found until

the bag has been turned upside down and inside out.  
This feature makes it an excellent model to be carried out in black ribbon for a convenient shopping bag.  
The tea strainer pincushion is a useful article that needs no particular skill in its development. You buy the strainer and paint a simple flower upon



**MATERIALS REQUIRED.**  
Pasteboard photograph frame.  
Half yard heavy green linen crash.  
Three skeins green silk.  
Three skeins brown silk.

**DOLLY SACHET.**  
It, then fill with horsehair and secure this by a cardboard disk, covered with a bit of bright silk, etc. Conceal the edge of the strainer with a frill of ribbon from one to two inches wide and tie a bow to the handle, by which the cushion hangs.

**Gifts For Young Girls.**  
Set of collar pins.  
Crescent brooch, set with pearls.  
Gold bar tie pin.  
Hand embroidered 'turnovers and cuffs.

All dainty neckwear.  
Gold and silver pencils.  
Overnight bags (leather).  
Silver garter clasps.  
Morocco workbox, fitted.  
Ivory or pearl manicure set.  
Good standard books.  
Set of the American poets.  
Engraved initial or school stationery.  
Silver toilet utensils.  
Cologne and toilet water.  
Sofa pillows.  
Bureau cushion and cover.  
Down quilt.  
Shirt waist box.  
Silk for dress or blouse.  
Hand embroidered handkerchiefs.  
Bows for the hair.  
Silver slipper buckles.  
Carbon prints or photographs.  
Good framed pictures.  
Plain gold bracelets.

**An Artistic Pillow.**  
An artistic looking sofa pillow may be made from coarse crash. In constructing it use two pieces about eighteen inches square—the front and the back. The former can be decorated with three large conventional tulips placed side by side and running to the top of the cushion. These are cut from leather, painted in natural shades and then glued to the cover. The deep reds and soft greens are most effective on the neutral background of crash, and this pillow will be decidedly handsome.